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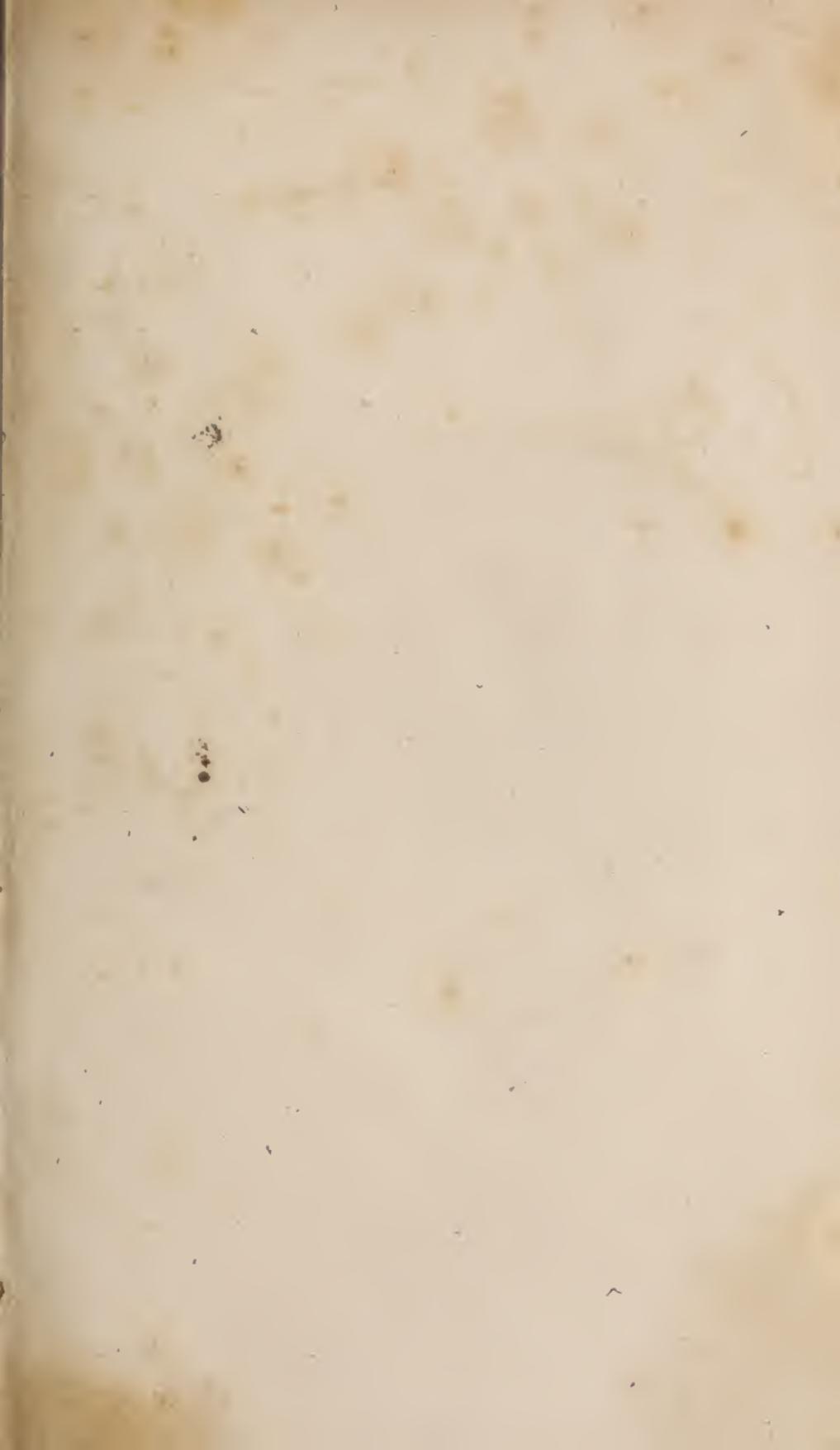
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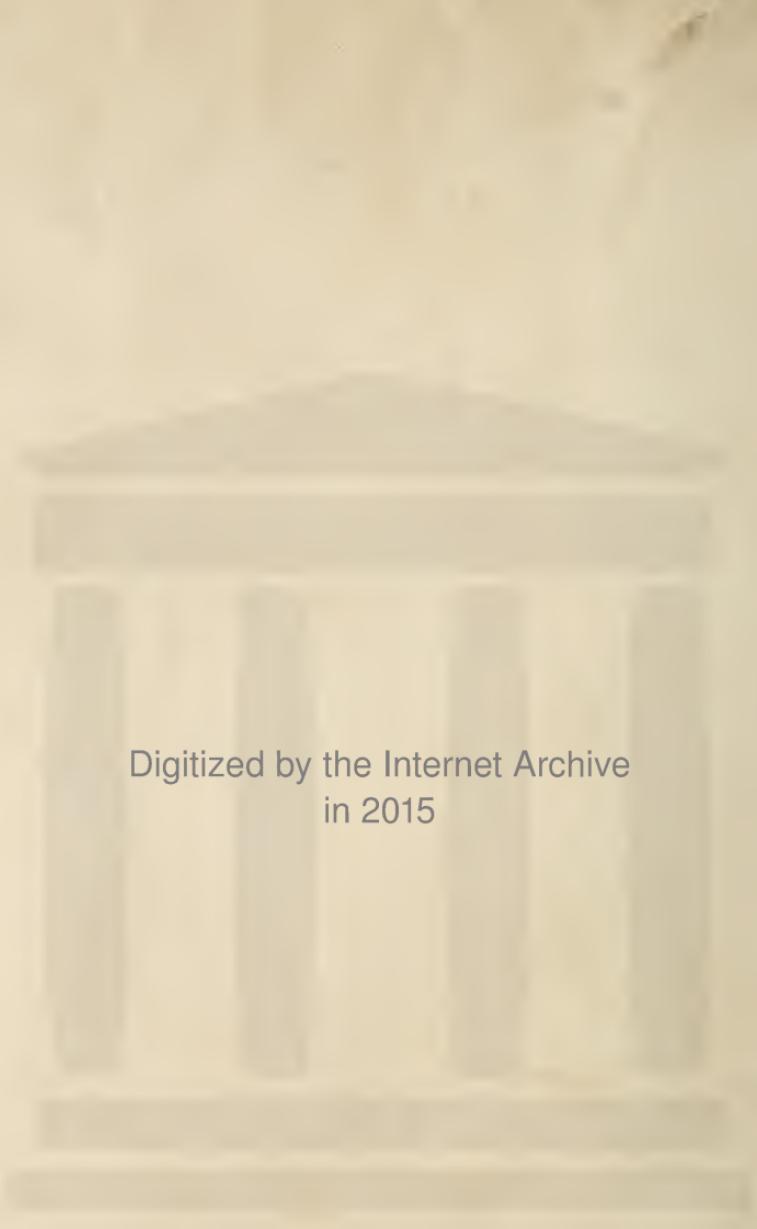
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VOL. I.]

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[No. X.

COLONIZATION SOCIETY.

“Scandal and offence, exclaimed the heroic Luther, talk not to me of scandal and offence. Need breaks through stone walls, and reck not of scandal. It is my duty to spare weak consciences as far as it may be done without hazard of my soul. Where not, I must take counsel for my soul, though half, or the whole world should be scandalized thereby.” Luther felt, and preached, and wrote, and acted, as beseemed a Luther to feel, and utter, and act. The truths which had been outraged he proclaimed in the spirit of outraged truth, at the behest of his conscience, and in the service of the God of truth. He did his duty, come good, come evil: and made no question, on which side the preponderance would be. In the one scale there was gold, and the impress thereon, the image and superscription of the Universal Sovereign. In all the wide and ever-widening commerce of mind, with mind throughout the world, it is treason to refuse it. Can this have a counter-weight? The other scale indeed might have seemed full up to the very balance-yards; but of what worth and substance were its contents? Were

they capable of being counted or weighed against the former? *The conscience indeed is already violated when to moral good or evil, we oppose things possessing no moral interest.*”

COLERIDGE.

No individual or nation can, conscientiously, apply his or its powers to effect a change in the temporal or moral condition of any class of men, until there are found strong reasons for the belief, that the proposed change is 1st, practicable: 2d, That it infringes on no moral rights: 3d, That it will prove beneficial to the subjects of it—or at any rate is in their view desirable: and 4th, That neither, by the means which must be used to accomplish it, nor by the event itself, can an influence be exerted, tending to produce evils outweighing all the good of this change in its compound character, of misery prevented and happiness acquired. We can suppose none, but

the unprincipled to oppose a scheme for human improvement, which, tried by these four rules, stands unexceptionable. May not the friends of African Colonization, without fear, challenge their countrymen to apply these laws of judgment to the plan they have adopted? The *practicableness* of planting a colony of the free coloured people on the African coast cannot be denied, because the colony is planted; the fact is exhibited before our eyes. Its growth, indeed, depends upon the will of those in this country, but cannot be prevented by obstacles in Africa.

Nor will any one assert, that to aid a *free* people in their voluntary removal from a country and circumstances, with which they are dissatisfied, to another situation, thought by them and their friends to be more desirable, is a violation of any *moral* rights.

Nor is the Colonization Society less sustained in its efforts by the third rule which we have specified, than by those which precede it. Real freedom, and the means and motives for honorable action, have been regarded by the wise in all ages as among the highest blessings of human existence. In this country the class of which we speak do not, and can not enjoy these blessings.

In Africa they may be educated for self-government, and finally possess independence and all the

privileges and joys which are in this world allowed to the condition of our nature. They may become the benefactors of unnumbered tribes of the miserable, and by indulging the best and most delightful feelings of the heart, secure the rewards which are bestowed on true charity by the hand of God,—rewards, the brightness of which makes death beautiful, and which possessed, leave in the universe nothing more to hope. Numerous and vigorous arguments may be adduced from human nature, from history, and from the experiment made by the Society, to prove that to such honor and felicity this people may be elevated by the beneficence of our nation. Evidence to the contrary there is none.

We have yet to encounter the grand objection to our scheme. It is, that the execution of it will be accompanied by a moral influence, tending to produce evils for which the good accomplished cannot offer compensation. The term *moral*, in the objection, is no doubt synonymous with *immoral*. While we are no disciples of that philosophy which asserts that expediency is the rule of right, yet we believe a *moral* or *christian* influence is always, on the whole, *beneficial*. Unless it can be shown then, that the influence which may be exerted by the Colonization Society is unchristian, or that virtue cannot sanction the means by

which it is rendered efficient, no force belongs to the objection. If this institution prosecutes a purpose in reference to our free coloured population, politically legitimate, and religiously benevolent and right; if it holds up before the enlightened and powerful only, the example of this purpose and the moral obligations imposed by the perception of it; if it submits its views candidly and soberly to the intellectual and moral judgments of the American people; if it promulgates the truth and the truth only, guarded from abuse, by every method which is consistent with its promulgation at all; if, in fine, it is palpable to every one's discernment, that on the subject to which we refer, thoughtlessness and inaction are infinitely more dangerous than timely considera-

tion and judicious movements; the Society will be justified by all the sons of wisdom. The best plans which the world has seen have been made the occasions of evil, but upon the opponents to them, not the friends, rests the guilt. Adopting no opinions which require disguise, aiming only at virtuous ends by virtuous means, infringing, and not desiring to infringe, upon the moral or political rights of any individual, the Society will pursue an open and manly course. It advocates a cause which a good man ought to be ashamed to conceal, and it asks no aid from sophistry for its defence. Truth is its foundation, God its protector: the most angry waves of opposition will but show its immobility, and prove that the counsels of Heaven are its strength.

REVIEW

OF GRAY's *TRAVELS IN WESTERN AFRICA*.—Continued.

At a small distance from Boolibany, major Gray saw the ruins of a town which had been destroyed by the Kartan army, and the sanguinary nature of the contest, was but too evident from the thickly strewed and whitened bones of the slain, whose bodies had been left on the spot to be devoured by the birds and beasts of prey. Great and ineffectual efforts were made to obtain the

consent of the chief, Almamy, that the expedition should proceed. The delay thus produced, together with the sickness of several of the officers, finally obliged the expedition to encamp at a little distance from Boolibany, until after the rains, and to despatch a messenger to apprise the king of Sego of the difficulties which impeded their progress, and of their intended entrance into his coun-

try. Surgeon Dochart, accompanied by a native, undertook this mission. The following anecdote strikingly shows the attachment, entertained by the Africans, for the customs of their forefathers :

“ During one of our hunting excursions we met, and succeeded in killing, a large lioness, which had, for some time, been disturbing the neighbourhood of the village. On this occasion, we were accompanied by some of the inhabitants of Samba Contaye, one of whom gave the first wound to the animal; in consequence of which he was disarmed by the rest of his companions, and led prisoner (his hands tied behind his back) to the town, at whose outer approach they were met by all the women, singing and clapping hands. The dead animal, covered with a white cloth, was carried by four men on a bier constructed for the purpose, accompanied by the others of their party, shouting, firing shots, and dancing, or rather playing all sorts of monkey tricks. As I was not a little surprised at seeing the man, whom I conceived ought to be rewarded for having first so disabled the animal as to prevent it from attacking us, thus treated, I requested an explanation; and was informed that being a subject only, he was guilty of a great crime in killing or shooting a sovereign, and must suffer this punishment until released by the chiefs of the village, who knowing the deceased to have been their enemy, would not only do so immediately, but commend the man for his good conduct. I endeavoured to no purpose to find out the origin of this extraordinary mock ceremony, but could only gain the answer, frequently given by an African, ‘that his forefathers had always done so.’”

“ This, with a hyena, shot by a sen-

tinel when attempting to take away one of our asses, were the only animals of the kind killed by us. In a few nights after this we were surprised by three lions, which, in despite of the strength of our fence, and of the sentinels, who fired several shots at them, forced their way into the camp, and succeeded in mangling one of our horses, which was tied to a stake within fifteen yards of our huts, in such a dreadful manner, that I thought it best, by means of a pistol ball, to put an end to the poor animal’s sufferings.

“ Those animals are very troublesome, particularly at the time of year when the corn and grass being nearly the height of a man, afford them means of concealing themselves near the towns, and of making nightly attacks on the herds of black cattle and goats belonging to natives, who keep up large fires in the folds, and occasionally fire off their muskets, to deter them from approaching;—but in this they do not unhappily always succeed.”

We extract the following account of the country of Bondoo :

“ Bondoo, which is situate between 14° and 15° latitude north, and 10° and 12° longitude west, is bounded on the north by the kingdom of Kajaga, on the south by Tenda and Dentilla, on the east by the Fa-lemme, Bambouk and Logo, and on the west by Foota Toro, the Simbani Woods, and Woalli; its greatest extent from east to west does not exceed ninety British miles, and from north to south sixty.”

“ The whole face of the country is in general mountainous, but particularly so in the northern and eastern parts. Those mountains which are chiefly composed of rock are small, and for the most part thinly covered with low

stunted wood, little of it being fit for any other use than that of fuel.

" The valleys, wherein are situated the towns and villages, are for the most part cleared for the purpose of cultivation, to which the soil, being a light sand mixed with brown vegetable mould, seems well adapted. Innumerable beds of torrents intersect these valleys in all directions, and serve during the rains, being dry at all other times, to conduct the water collected by the high grounds to the Fa-leimme and Senegal. Great numbers of tamarinds, baobabs, rhamnus lotus, and other fruit-trees, are beautifully scattered over these valleys, which are rendered still more picturesque by the frequent appearance of a village or walled town, in whose vicinity are always a number of cotton and indigo plantations.

The proportion of land cultivated is small, but sufficient to supply the inhabitants abundantly with all the productions of the country; these are corn in four varieties, together with rice, pumpions, water melons, gourds, sorrell, onions, tobacco, red pepper, pistacios, cotton, and indigo.

" The commerce, and in which the greater proportion of the inhabitants are engaged, consists in the exchange of the cotton cloths manufactured in the country, and the superabundance of their provisions, for gold, ivory, and slaves, brought thither by the people of Bamboak, Kasson, and Foota Jallon; and for European merchandise, such as fire-arms, gunpowder, India goods, hardware, amber, coral, and glass beads, with all which they are supplied by the merchants in the Gambia and Senegal.

" The manufactures, although few, are well calculated to supply the natives with clothing, the different articles of household furniture which they require, together with implements of husbandry

carpenters', blacksmiths', and leather workers' tools, and knives, spear and arrow heads, bridle bits, stirrups, and a variety of small articles, such as pickers, tweezers, turnscrews, &c. all which, taking into consideration the very rough materials and tools employed, are finished in a manner which evinces much taste and ingenuity on the part of the workmen, who, in all cases, work sitting on the ground cross-legged.

" The people of those several trades are by far the most respectable of the class which I have met with in Africa; so much so, that the ministers, favourites, and officers are chiefly chosen from amongst them; but this, I believe, arises in part from their being more finished courtiers and flatterers than are to be met with amongst the other classes of the people.

The government of Boudoo is monarchical, the whole authority being vested in the hands of the almamy or king. He is, however, in most cases, guided by the laws of Mahomet, which are interpreted by the Innans, or chief priests, who, being much in his power, and from example and habit of a crouching mean disposition, in all cases where his Majesty's interest is concerned, decide in his favour.

" The revenues, which are solely the property of the king, at least wholly at his disposal, are considerable, and consists in a tenth of all agricultural produce, and a custom or duty paid by the travelling merchants who pass through the country. This latter amounts to seven bottles of gunpowder, and one trade musket, or their value in other articles, for each ass load of European goods; and must be accompanied by a present to the king and his head men. A refusal on the part of any of those merchants to comply with the exorbitant demands of these people,

would inevitably lead to their being plundered, and probably to personal ill treatment. This, however, seldom takes place, as those merchants always endeavour, by some means or other, to conceal the most valuable part of their goods, either about their persons or in the house of their host, (whom it is also necessary to bribe) before they entrust the remainder to the inspection of the people appointed by the king for that purpose.

"He derives also considerable emolument from a tenth of the salt imported from the coast by the natives of the country, and from an annual custom, or tribute, paid him by the Senegal Company's vessels trading in the river, and the French Government's establishment at Baquelle, where, as will appear in a subsequent article on Galam, he has of late years acquired considerable influence and authority.

"The peace offerings and presents from all those who have any business to transact with the king, or favour to ask from him, although not limited to any particular amount, do not compose the least valuable part of his income: slaves, horses, cattle, poultry, rice, corn, cotton clothes, gold, and indeed all the productions of the country, are incessantly presented as *douceurs*.

"The religion is Mahomedan, but its precepts are not so strictly attended to in Bondoo as in some of the other states of Western Africa. There are mosques of one kind or other in every town; some of them, however, are nothing more than small square spaces enclosed with stakes, and kept cleanly swept. Here, as in all the others, prayers are publicly said five times every day; the usual Mahomedan ceremonies of ablution, &c. are attended to. When praying, they strip off all implements of war, or receptacles of money, tobacco, or snuff, and

make use of a string of beads or rosary, which they count frequently after each act of devotion. This consists in facing the east, and bowing the body several times, so as to allow the forehead to touch the ground, at the same time repeating some short prayers from the Koran, and frequently ejaculating the name of the Prophet in the most apparently devout manner.

"Had Almamy Amady, in embracing this religion, bad and unsound as it is, been actuated by any other principle than that of self-interest, and the desire of attaching to his cause the people of Footh Toro and Jallon, he might have (at least by personal example) inspired his subjects with a reverence for the divine character, and an inclination to please him, by a just and upright line of conduct, to both which they are entire strangers; evincing, in all their concerns, both among themselves and with their neighbours, a low deceitful cunning, which they endeavour to cloak by religious cant. In fact, I have never seen a people who have more of the outward show of religion with less of its inward influence.

"There are schools in almost every town, for the instruction of those youths who intend making the Mahomedan religion their profession, and in the principles and practice of which, and reading and writing Arabic from their sacred book, the Koran, they are solely instructed. Numbers and their uses are unknown; they can scarcely add two simple numbers together without having recourse to the usual African methods, namely, counting the fingers, or making strokes in the sand. The student or scholar is, in all cases, the servant of his teacher, who may employ him in any menial capacity whatever. They go about, when not at their lessons, begging, and sewing the country cloths together,

for any who may want to employ them: the produce of those callings are brought to the master, who is always a priest, and appropriated to his use.

"The people of Bondoo are a mixture of Poolahs, Mandingoës, Serrawollies, and Joloffs, retaining, however, more of the manners and customs of the first, and speaking their language exclusively. They are of the middle size, well made, and very active, their skin of a light copper colour, and their faces of a form approaching nearer to those of Europe than any of the other tribes of Western Africa, the Moors excepted. Their hair, too, is not so short or woolly as that of the black, and their eyes are, with the advantage of being larger and rounder, of a better colour and more expressive. The women in particular, who, without the assistance of art, might vie, in point of figure, with those of the most exquisitely fine form in Europe, are of a more lively disposition, and more delicate form of face than either the Serrawollies, Mandingoës, or Joloffs. They are extremely neat in their persons and dress, and are very fond of amber, coral, and glass beads, of different colours, with which they adorn or bedeck their heads, necks, wrists, and ancles profusely; gold and silver, too, are often formed into small buttons, which are intermixed with the former on the head, and into rings and chains worn on the wrists and ancles. They always wear a veil thrown loosely over the head: this is manufactured by themselves from cotton, and is intended to imitate thin muslin, at which they have not by any means made a bad attempt. The other parts of their dress are precisely the same as that already described to be worn by the inhabitants of Kayaye, and, with few exceptions of silk and printed cotton which they obtain from the coast, are entirely of their own

manufacture. They are exceedingly fond of perfumes of every kind, particularly musk, otto of roses, or lavender, but they can seldom procure these, and therefore substitute cloves, which they pound into powder, and mix up with a kernel, having something the flavour of a Tonquin bean, which they likewise reduce to powder, and, with a little gum-water, form it into beads about the size of a common garden pea. These they string and hang round the neck; they sometimes string the cloves themselves, and wear them in the same manner; but the way in which they prefer wearing them is sewed up in small bags made of rich coloured silk, a number of which are hung round the neck. The hair, which is neatly braided into a profusion of small plaits, hangs down nearly to the shoulders, and is confined (together with the strings of amber, coral, and beads, which decorate it) round the forehead with a few strings of small beads by the young girls, and, by the married, with a narrow strip of silk, or fine cotton cloth, twisted into a string about as thick as a finger. To complete their dress, a pair of large gold ear-rings dangle almost to touch the shoulders, and, in consequence of their great weight, would tear their ears were they not supported by a little strap of thin red leather, which is fastened to one ear-ring by a button, and passes over the top of the head to the other. The walk of these ladies is peculiarly majestic and graceful, and their whole appearance, although strange to a European observer, is far from being inelegant.

"The dress of the men, with the exception of being smaller and more convenient, is precisely the same as that of the people at Kayaye. Blue and white are the favourite colours. With the rich, the manufacture of the country is replaced by India bafts and muslins;

both which are embroidered neatly with different coloured silks or worsteds round the neck, and down the back and chest. The cap, which is always white, is of a very graceful form, and is also embroidered, but with white only. The Maroobs, and men advanced in years, wear white turbans, with red or blue crowns, occasionally a hat made of a sort of rush or grass, having a low conical crown, with a broad rim. When on horseback, or going to war, the large sleeves of their gowns are tied together behind the neck, being brought over the shoulders; and the bodies, which would be otherwise extremely inconvenient from being very loose, are secured round the middle with a girdle, which, at the same time, confines their powder horn and ball bag on the right side, and their gri-gri, or amulet case, on the left. These are all suspended by strong cords of red, yellow, or green silk or worsted, and are crossed in the same manner as the belts of our soldiers. A dirk, about nine inches or a foot long, hangs at the right side from the running string or strap, which, at the same time, serves to tighten the trowsers above the hips. A single, or double-barrelled gun, completes their equipment in general; some of the princes and chiefs, however, add a sword, confined at the right side by their girdle, and one or two pistols which hang dangling in thin leather holsters, variously coloured, at the pummel or front horn of their saddle. One leather bag, to contain water, and another, a small store of dried coucous, for their own provision, together with a nose bag, and a fetter of the same material, for their horse, make up the catalogue of their marching baggage, and are all fastened, by leather straps, to the back part of the saddle, which is at best but a bad one, being chiefly composed of pieces of

wood, tied together by thongs of raw cow hide, and which, when wet, stretches so as to allow the wood to come in contact with the horse's back, and wound it in a shocking manner.

"The disposable force of Bondoo, from all the information I could collect, does not exceed from 500 to 600 horse, and from 2000 to 3000 foot. When Almamy finds it necessary to call this army to the field for the protection of the country, or with the intention of invading the territories of some of his neighbours, he repairs with his own immediate followers to some village at a short distance from the capital, and there beats the war drum,* which is repeated by each village, and in this manner the call to arms is circulated over the country.

"The chief of each town or village with as little delay as possible assembles his followers (or division, if it may be so called,) and proceeds to headquarters, where those chiefs consult with the king on the plan of attack or defence. No regular division of the army takes place, nor is there any provision made for its support or equipment; each man provides for himself such means of support, arms, and ammunition, as he can afford, and so badly are they furnished with the two latter, that when I saw the army assembled, a great many indeed had no other weapons than a knife and a bludgeon of hard wood. On some occasions, a favoured few receive two or three charges of powder and ball with a couple of flints: and in some very solitary instances indeed, his majesty confers marks of his royal favour on one, by

* This is composed of a large wooden bowl, nearly three feet diameter, covered with three skins, one of which is said to be that of a human being, another a hyena's, and the third, or outside one, a monkey's; this latter is covered with Arabic characters and passages from the Koran.

present of a horse, and on another a gun. Provisions they find as they can, and woe to the stores and cattle of that town where they are assembled for any time.

" Whenever the object of the campaign is not decided on within a few days, the least effective persons disappear, and may be said to reduce the whole force one-third, and even then many might be found, who remain with no other object in view, than that of begging from Almamy; amongst those are generally the priests and griots, or goulas.

" When the king decides on sending a part only of the army to plunder the frontier towns of some neighbouring state, a chief to command the party is selected from amongst his own relatives, or favourites, and few (if any) but the immediate followers of the king and the chief chosen to command, or rather conduct this party, accompany it. Their destination is known only to the king, his ministers, and the commander, who seldom imparts to any of his attendants until they are close to the scene of action. The general object of these detachments is, the attack of some small town or village, the inhabitants of which, together with their cattle, they carry off. Sometimes, however, information of their coming reaches the village in sufficient time before them, to enable the women and children to retreat towards the interior of the country, taking with them the cattle, and leaving the men to oppose the enemy, who not unfrequently come off with the loss of one or more of their party, and the failure of their attempt.

" Several of these parties were sent out during our stay in Bondoo, and with one or two exceptions, came off victorious, if the word can be made use of with propriety, in describing the exploits of a horde of plunderers, whose chief ob-

ject is invariably the obtaining of slaves, for whom they always find a market, either with the travelling merchants of the country, or the Senegal vessels at Galam.

" Woolli, Tenda, Dentilla, and Bam-bouk, are the frequent scenes of these unnatural depredations, and in their turn often furnish Almamy with ample means of procuring supplies of arms, ammunition, horses, and the different articles of European merchandize in demand in his dominions. To the frequency of these predatory excursions, and the insecure nature of the lives and properties of the inhabitants in consequence, may be attributed, in a great degree, the desertion of many of the frontier towns in those states, and their subsequent occupation by the Bondoo people, who of late years have extended their dominions considerably in these directions.

" Bondoo in its turn has often been attacked by its more powerful neighbours, and suffered dreadfully, but an instance of retaliation on the part of those weak states rarely occurs.

" Many of the natives of Kayaye, Joloff, and Woolli, have settled in Bondoo, and embraced the Mahomedan faith. Their towns are chiefly on the western frontier, and are preeminent for their extent, riches, and productive cultivation. The most effective division of Almamy's army is entirely composed of the Joloff and Woolli people, who are proverbial for bravery. The greater number of those of Kayaye being priests are exempt from the field by the payment of a large yearly present to Almamy, who in addition to the present, often trespasses, in the form of a request (but which they dare not refuse,) on their stores of provisions and their herds of cattle, with both which they are better supplied than any other class of people in that

country. But this is not the only advantage they possess, for they enjoy a degree of respect and independence even in their connexions with the princes, who look upon all belonging to them as sacred, Almamy alone, being the head of the church, daring to infringe on their rights and privileges."

Mr. Patarrieu, who had been sent for supplies to the coast, did not return before the 30th April, 1819. During this gentleman's march from the coast, he had experienced the kindest treatment from the king of Kaylor and Joloff, and was accompanied by a chief from the latter. Although all matters were, on the 9th of May, thought to be settled with Almamy, it was not until the 21st, that he would listen to any proposal for the removal of the expedition. Major Gray finally believed himself justified in expressing an intention contrary to his real one, of returning to the coast through the country of Foota Toro :

"My object in adopting this plan was the possibility that presented itself of being able (when I had once left Bondoo) to change the direction of march from west to north-east and thereby gain the Senegal, and by crossing it, both get out of the power of Almamy, and reach Baquelle unmolested.

"From Baquelle I could have travelled to Kaarta, where I was in hopes of meeting some people from Mr. Dochart, and of receiving permission from Modiba, king of that country, to proceed to Sego."

After great delays and difficulties, almost insuperable, major

Gray reached Baquelle on the 10th of June. The expedition had been left by him at some distance in the rear :

"At Baquelle I met Isaaco,* the same individual who accompanied Mr. Park in his last attempt. He proposed accompanying me on my return to Loo-boogol and bringing with him three of his own men, whom I furnished with arms for the purpose. I received fifteen volunteers from his Most Christian Majesty's brig Argus, and five from the Senegal Company's vessel trading there, and, having hired eight moors with eleven carrying bullocks for the transport of water, left Baquelle in a boat at half after two in the evening of the 11th, and landed at Jowar, a town of Galam, on the south bank of the Senegal, at half after seven, having found much difficulty in passing the shallows, which had then only eighteen inches water. The moors and their bullocks crossed the river at Tuabo, and arrived about half an hour before us."

The following is the description of the plain of Hourey not far from Baquelle :

"The village of Samba Jamangele, which is of considerable extent, is one of many which composed the district of Hourey, and is, with all the others, situate in an extensive plain of that name, the view of which is finely terminated in the south and west by a range of hills covered with wood. To the north are a few isolated hills, and to the east the eye loses itself over a gently undulating surface of some miles thinly sprinkled with large trees.

"The inhabitants, whose numbers do not exceed 3000, are descended from

* Properly called Siacco.

the Foolahs (who some years since possessed themselves of that country) and such of the former proprietors and their vassals as embraced the Mahomedan faith. They are governed by Bayla, who is a priest and a minister of the council of Foota, which is a sort of republic, headed by an almamy, but who reigns only during the pleasure of the council, and it is not at all uncommon to see this chief changed two or three times within one year. These people have every appearance of being comparatively happy. A very small share of field labour supplies them over-abundantly with rice, corn, and all the other vegetable productions of the country; vast herds of cattle afford them milk, butter, and occasionally meat, and what with their poultry and game, they are seldom without some addition to their coussous.

"They do not cultivate as large a quantity of cotton as their Bondoo neighbours, but are well supplied with clothing both by them and the French merchants at Senegal, in their communications with whom they have invariably acted with the most base self-interestedness and duplicity, not unfrequently terminating their differences in the assassination of a master of a small vessel, or the plunder of his cargo.

"Here again does the pernicious effect of the Mahomedan faith make itself evident; for those people are taught by their priests to regard the murder of an infidel, or the destruction of his property, as a meritorious act in the eyes of their prophet:—but of this in another place."

An inundation of the Senegal was witnessed by major Gray at Tuabo, the capital of Lower Galam, which had done much injury to the corn and villages, and is thus described:

"It is impossible to convey an accurate idea of the grandeur of the scene. The Senegal, which is there nearly half a mile wide, and then higher than remembered by the oldest inhabitant of the country, was hurrying along at the rate of four miles an hour, covered with small floating islands and trees, on both which were seen standing large aigretts, whose glaring white feathers, rendered doubly so by a brilliant sun, formed a pleasing contrast with the green reeds around them, or the brown trunks of trees whereon they stood.

"The mountains on either side of the river, to whose bases the inundation reached. (forming an extensive sheet of water, on the surface of which appeared the tops of trees nearly covered,) were clothed with the most luxuriant verdure, and, although not very high, added much to the richness of the scene."

Major Gray gives the following account of the kingdom of Galam :

"The kingdom of Galam* extends from within a few miles of the cataract of Feloo in the east (where it is bounded by Kasson,) about forty miles west of the Falume to the N. Geerger creek, which divides it from Foota; on the south it is bounded by Bondoo; and is at present composed of a string of towns on the south or left bank of the Senegal. It formerly extended several miles in the direction of Boudoo, Foota, and Bambouk, but has of late years diminished to its present insignificant state, in consequence of dissensions amongst the different branches of the royal family, and the encroachments of their enemies. It is divided into upper and lower; the river Fa-lemmê† is the

* Called Kajaaga by the natives.

†Signifying "small river."

line of separation. The upper is governed by the Tonca of Maghana ; and the lower by the Tonca of Tuabo ; those towns being the capitals to their respective divisions, and neither acknowledging the supremacy of the other, although formerly, and of right, it belonged to the former, near which are the ruins of Fort St. Joseph. The succession to the crown is not hereditary ; it descends in a regular line to the eldest branch of a numerous family called Batcherries, who are the undisputed chiefs of the country.

" The face of the country is very mountainous, and much covered with wood, a large proportion of which is well adapted to common uses. Its vegetable productions are the same as those of Bondoo, from which country it differs in nothing save its proximity to the river, and its partial inundation during the season of the rains.

" The commerce, like that of Bondoo, consists in the exchange of the productions of the country for European goods. Those are again exchanged with their neighbours of Kaarta, Kasson, and Bam bouk, for gold, ivory, and slaves, who are in their turn sold to the French vessels from Senegal.

" Their manufactures, although nearly the same as those of their neighbours, have the advantage of them in some respects, particularly that of weaving and dyeing the cotton ; and whether it be that the humidity of the soil on the banks of the river is more congenial to the growth of the cotton and indigo, or that the manufacturers are more expert, I cannot say ; but certain it is, that they can dye a much finer blue than I have before seen in Africa. The process is precisely the same as that mentioned by Mr. Park to be followed by the inhabitants of Lindey near the Gambia.

" Their dress and manner of living is also nearly the same as those of the people

of Bondoo. The former is made rather larger in the same shape, and the latter is more frequently seasoned with fish, in which the river abounds. They are proverbially fond of animal food, which, although arrived at a higher degree of keeping than would please the palates of our most decided epicures, would not be rejected by them. I have seen a dead hippopotamus floating down the river, and poisoning the air with its putrid vapours, drawn to shore by them, and such was their love of meat, that they nearly came to blows about its division.

" From a state of Paganism these people are progressively embracing the Mahometan faith ; but many still despise its tenets, disregard its ceremonies, and indulge freely in the use of strong liquors. Some towns are wholly inhabited by priests, who are by far the most wealthy and respectable members of the community. There is a mosque in every town, and the times of worship are strictly attended to by the priests and their converts.

" The population of Galam has increased considerably, within the last two years, in consequence of many of the inhabitants of the Gedumagh towns on the north bank of the river having settled there, being obliged to quit their own country by the Kaartans, to whom they were tributary, but whose exorbitant demands they had for some years declined complying with, thereby bringing on themselves either slavery or the absolute necessity of quitting their homes.

" Great numbers of dates are grown in all the towns, which are beautifully shaded with large trees of the fig and other kinds, and being well walled, have a more respectable appearance than might be expected from people whose means are so limited.

" Their amusements, animals, house-

hold furniture, and musical instruments are the same as those of Bondoo; but the people themselves are neither so lively in their manners, nor so apparently active in their occupations as those of that country. A Serrawelli is seldom seen to run; a grave and sober deportment, and an apparent indifference to all matters characterize those people. In stature they are large, and in make more robust, yet less elegant, than the Foolahs. Their colour is a jetty black, which they are at much pains to preserve (particularly in the dry season) by using a profusion of rancid butter. The women are, if possible, more fond of gaudy articles of dress than their neighbours, and will make any sacrifice at the shrine of finery."

On the 6th of June major Gray met Mr. Dochard at Fort St. Joseph, a short distance from Baquelle. The health of the latter gentleman had suffered extremely, and his mission to Sego had proved unsuccessful. Major Gray now determined to send Mr. Dochard, and all his companions, except fifteen, to the Coast, and with this small number to proceed, and if possible, to effect his design. At Dramanet in upper Galam, major Gray saw an assembly of the chiefs of the country, on the occasion of nominating a new Tonca or king :

"The Tonca, whose arrival all appeared anxiously awaiting, soon approached the place, preceded by a number of drums and singers, making a horrible noise. His majesty was on horseback, dressed in yellow, with a large gold ring in each ear, and followed by about one hundred men armed with muskets.

When he dismounted a mat was spread for his accommodation near the trunk of the tree, and the place sprinkled with water from an earthen jar by an old woman; this was intended to sanctify (or in other words to drive away any evil spirits from) the place. This ceremony, which was performed with much apparent awe and profound silence, being finished, and the Tonca being seated, the proceedings commenced by a griot or bard proclaiming in a loud voice the object of their meeting, and desiring that all those who had any thing to say on the subject, should do so. Each chief then paid his respects to the Tonca, by calling aloud his surname (Batchirie) and wishing him a long and prosperous reign. The chief of Dramanet, who is a priest and styled Almamy, spoke much.

"I was much astonished at the shrewd remarks, specious motives, and expressive language used by some of the chiefs present. Almaney Dramanet, a man advanced in years, possessing considerable influence in the country, and, as he said, "only answerable to God and his country for his actions," used every argument, and brought forward every instance of the noble conduct of their ancestors, to induce such as had deserted the cause, to re-embrace it with hand and heart. He expatiated at much length on the disgrace in the eyes of the world, and the sin in the eyes of God, upon the line of conduct they had adopted towards their country and their relatives, would inevitably draw down on them; and as an excitement to a return to their duty, he painted in very pleasing colours, the happy and respectable state of that country whose chiefs and inhabitants, having successfully used their joint endeavors to defend it from the encroachments of an inveterate enemy, enjoyed the fruits of their labours, with

the satisfaction of a good conscience, and the comforts of a social and quiet life.

"I could quote numerous other similar arguments made use of by many of them, but as I suppose the object that I had in view in doing so at all is gained by what I have just stated, I shall not weary my reader with unnecessary matter, and shall therefore merely say that these people are far from being that savage unsophisticated race of mortals, which they are by many supposed to be; and, in my humble opinion, want but long and uninterrupted intercourse with enlightened nations, and the introduction of the Christian religion, to place them on a level with their more wealthy northern fellow-creatures."

Our traveller had an opportunity of witnessing the cruelties and horrors of the slave trade :

"They were hurried along (tied as I before stated) at a pace little short of running, to enable them to keep up with the horsemen, who drove them on as Smithfield drovers do fatigued bullocks. Many of the women were old, and by no means able to endure such treatment. One in particular would not have failed to excite the tenderest feelings of compassion in the breast of any, save a savage African; she was at least sixty years old, in the most miserable state of emaciation and debility, nearly doubled together, and with difficulty dragging her tottering limbs along; to crown the heart rending picture, she was naked, save from her waist to about half way to the knees. All this did not prevent her inhuman captors from making her carry a heavy load of water, while, with a rope about her neck, he drove her before his horse, and, whenever she showed the least inclination to stop, he beat her in the most un-

merciful manner with a stick. Had any of those gentlemen (if any there be) who are either advocates for a revival of that horrid and unnatural traffic in human flesh, or so careless about the emancipation of this long degraded and suffering people, as to support their cause (if they do it at all) with little ardour, been witness to the cruelties practised on this and similar occasions (to say nothing of their sufferings in the middle passage), they would soon change their minds, and be roused to make use of all their best exertions, both at home and abroad, to abolish in toto the slave trade, which, although it has received a mortal blow from the praiseworthy and truly indefatigable exertions of Africa's numerous and philanthropic friends in England, must exist as long as any of the states of Europe give it their support."

After penetrating some distance into the country of Kaarta, Major Gray found it impossible to obtain the consent of the chief of that country, that he should proceed further, and therefore prepared to return. Great obstacles were surmounted in effecting a retreat, which was finally accomplished; so that the company reached Goree on the 3d of November, 1821. From this place Major Gray sailed immediately to Sierra Leone. Here he accompanied Sir Charles M'Carthy to the different villages, the account of which, as given by him, is too interesting to be omitted :

"His Excellency Sir Charles M'Carthy, who had just arrived from England, was then about visiting some of the liberated negro establishments in the coun-

try towns, accompanied by all the civil and military staff of the colony. I felt too much concern in the welfare of those truly interesting objects not to make one of the party, and therefore had an opportunity of witnessing the wonderful improvements that had taken place in every town since I had before seen them, indeed, some having all the appearance and regularity of the neatest village in England, with church, school, and commodious residences for the missionaries and teachers, had not in 1817 been more than thought of. Descending some of the hills, I was surprised on perceiving neat and well laid out villages in places where, but four years before, nothing was to be seen except almost impenetrable thickets, but arriving in those villages the beauty and interesting nature of such objects was much enhanced by the clean, orderly, and respectable appearance of the cottages and their inhabitants, particularly the young people and children, who, at all the towns, assembled to welcome with repeated cheers the return of their Governor and daddy (father), as they invariably styled His Excellency, who expressed himself highly pleased at their improvement during his absence, in which short period large pieces of ground had been cleared and cultivated in the vicinity of all the towns, and every production of the climate raised in sufficient abundance to supply the inhabitants, and furnish the market at Free-town.

His Excellency visited the schools at the different towns, and witnessed the improvement which all the students had made, but particularly those of the high-school at Regent-town, whose progress in arithmetic, geography, and history, evinced a capacity far superior to that which is in general attributed to the Negro, and proves that they may be ren-

dered useful members of society, particularly so in exploring the interior of the country, having previously received the education calculated to that peculiar service.

From the change which has taken place in those villages since I saw them in 1817, I am satisfied, that a little time is alone necessary to enable the colony of Sierra Leone to vie with many of the West India Islands, in all the productions of tropical climates, but particularly in the article of coffee, which has been already raised there, and proved by its being in demand in the English market to be of as good (if not superior) quality to that imported from our other colonies. That the soil on the mountains is well adapted to the growth of that valuable berry has been too well proved by the flourishing state of some of the plantations in the immediate vicinity of Free-town to need any comment of mine. Arrow-root has also been cultivated with advantage on some of the farms belonging to private individuals, and there can be no doubt of the capability of the soil to produce the sugar-cane, as some is already grown there, but whether it is of as good a description as that of the West Indies I cannot pretend to say, as the experiment had never been tried at Sierra Leone, at least to my knowledge. The cultivation of all these with the cotton, indigo, and ginger, could here be carried on under advantages which our West India islands do not enjoy, namely, the labour of free people, who would relieve the Mother Country from the apprehensions which are at present entertained for the safety of property in some of those islands, by revolt and insurrection amongst the slaves, and from the deplorable consequences of such a state of civil confusion; those people would, by receiving the benefits arising from their industry

be excited to exertions that must prove beneficial to all concerned in the trade, and conducive to the prosperity of the colony itself.

"The capital of the peninsula (Freetown) is of considerable extent, and is beautifully situate, on an inclined plane, at the foot of some hills on which stand the fort and other public buildings that overlook it, and the roads, from whence there is a delightful prospect of the town rising in the form of an amphitheatre from the water's edge, above which it is elevated about seventy feet. It is regularly laid out into fine wide streets, intersected by others parallel with the river, and at right angles. The houses, which a few years since were for the most part built of timber, many of them of the worst description, and thatched with leaves or grass, are now replaced by commodious and substantial stone buildings, that both contribute to the health and comfort of the inhabitants, and add to the beauty of the place, which is rendered peculiarly picturesque by the numbers of cocoa-nut, orange, lime and banana trees, which are scattered over the whole town, and afford, in addition to the pine-apple and guava that grow wild in the woods, an abundant supply of fruit. The Madeira and Teneriffe vines flourish uncommonly well in the gardens of some private individuals, and give in the season a large crop of grapes.

"Nearly all our garden vegetables are raised there, and what with yams, cassada, and pompons, there is seldom any want of one or other of those agreeable and almost necessary requisites for the table. There are good meat, poultry, and fish markets, and almost every article in the house-keeping line can be procured at the shops of the British merchants."

In the conclusion of this valuable work, its author states his views of the character and condition, of the people he had visited, and of the obstacles among them, which oppose the influence of civilization and christianity. The idea that the mind of the African Negro is impervious to intellectual light, and that he is incapable of enjoying civil and religious liberty, he pronounces both erroneous and unjust. The tribes which he saw were illiterate and superstitious, but not because destitute either of capacity or genius, but for want of the means of improvement. Allow them the full exercise of industry, and introduce among them evangelical truths, and if we may credit our author, "Africa will soon assume the appearance of health and happiness." The intercourse of the African tribes with the whites, has, alas! too frequently been attended only with injury to both. Christians in name have visited this country to commit crimes, of which heathens might be ashamed, and to render their doctrines odious by the vices of their practice. Major Gray must surely have been ignorant of the conduct of the French at Senegal, or he could not have spoken of it without indignation. We have indisputable evidence, that the slave trade, in all its horrors, has been, and still is, carried on at that place, and that under the eyes, and even with the approba-

tion, of the officers of the French Government. What we know of the outrageous conduct of these officers, is actually incompatible with the belief entertained by Major Gray, that the post established and occupied by the Governor of Senegal, on disputed ground, obtained from the king of Wallo, whose right to it was but partial, was taken with a desire of improving the African tribes and affording a stimulus to legitimate commerce. The possession of this post, according to Major Gray's own account, excited a sanguinary war, "in which the wives of some chiefs who had either been killed or taken by the enemy, determined not to survive their husband's or their country's fall, and preferring death to slavery and the embraces of their captors, suffered themselves and their young children, to be burnt to death in a hut which was set on fire by themselves."

The great impediment which obstructs the progress of civilization and christianity in Africa, are the slave trade and the Mahomedan faith. The former chains the body, the latter the soul: The first is ruinous to industry,—excites perpetually, the most unholy and sanguinary contests, and dissolves all the bands of social union, while the last sanctions revenge, and tolerates polygamy, that "fruitful source of jealousy and distrust:" which, as our author remarks, un-

hinges frequently the whole frame of society. "The father has many wives, the wives have many children, favoritism in its most odious form, sets in, and revenge unsheathes the sword of destruction. All order and morality is upset, all right is unknown, and the effect must be the degradation of society, and the dismemberment of empire in that ill-fated portion of the world." The Mahomedan religion, however, we rejoice to say, is not in Africa universal. Extensive regions, and numerous tribes, in this country, must be considered destitute of any thing which can, with propriety, be denominated religious belief. The future, to many of these people, is indeed shaded by a dark and indefinite superstition, and the prospect of death awakens some imaginations of a mysterious and spiritual world. But to these, God and immortality are rather vague and fanciful notions, than objects of distinct perception.

Their understandings are not closed against the gospel; its revelations will unfold to them a new creation,—its influence be to them as life to the dead. Nor ought we to despair of those exertions which are intended to introduce amongst these wretched beings the glorious light and hopes of our religion. The doctrines of Jesus are suited to the capacities and necessities of all men, and for all men were they designed. No human natures are too dark or too degraded to be enlightened and ennobled by the grace of God.

(From the Religious Intelligencer.)

CHRISTIAN CONDUCT TOWARDS SERVANTS.

The importance of Christian conduct in the professed disciples of Christ, can scarcely be estimated too highly. To "let our light shine before men," has a powerful efficacy in recommending religion to the notice and estimation of the world; while to fail in this duty, produces the most deleterious effects. The success of the Gospel, in every age, has been connected in no small degree with the conduct of its professors; and the neglect of a holy and amiable life has always been, in a great measure, the cause of its unsuccessfulness and decay. I have been led to these remarks by the following circumstance:

While on a visit some time since to a professedly religious friend, I had occasion to notice, with much grief, a want of Christian-like conduct towards his domestics. Instead of a becoming kindness of manner and language, there was a tone of harshness and tyranny in every thing he said to them. They were treated more like vassals than fellow-Christians. Peremptory and authoritative, vituperative and commanding, peevish and displeased at almost every thing they did, he seemed as if no person's comfort and convenience were to be consulted but his own. The effect of this conduct was very visible in the countenances of the servants.

Sometimes they appeared mortified; at other times indignant; and at no time in a pleasing, happy mood. In the evening we had family prayers. The servants came in, and I noticed particularly their physiognomy, and I thought I could trace sentiments of this kind in their countenances, "You read a good book, and pray well but you do not behave to us accordingly. You read and speak of, and pray for, brotherly love, and sympathy and kindness; but you do not shew much of them in your conduct. We cannot receive any good from your prayers and instructions; for you give the lie to all we hear at this service." I suspected that something of this kind was passing through their minds: certainly at least it passed through mine; and I could not but reflect on the indescribable injury done to their minds by this manifest inconsistency. If they had no religion, what a barrier must such conduct have raised in their minds against it! What unfavourable ideas of it must they have formed!

This is, no doubt, a glaring case; but there are others less glaring, which yet are very reprehensible. The situation of masters and mistresses, it must be allowed, is frequently very difficult. Provocations from servants are often many and great; their ne-

glect, idleness, or disobedience, is not a little vexatious: and to exemplify daily, and on all occasions, and under all these and similar circumstances, the true spirit and character of a Christian towards them, requires no common vigilance. But what should be constantly had in view, is the spiritual and eternal good of those connected with us. In proportion as this is regarded, will our conduct be Christian-like and beneficial to them, and eventually to ourselves. The question to be asked, under every circumstance, is, what will promote the good of our souls? and whatever militates against this, does not become us as Christians. A mere regard to what the world considers right or wrong, in dealing with them in cases of impropriety and bad conduct, is not sufficient, and will often fail to produce any beneficial

effect. Many things must be quietly borne with and passed by in servants, as well as in other people. I am not pleading for undue indulgence towards them; but I think, in general, they do not share our sympathy so much as they ought; and we do not treat them with that kindness and love which we should expect from them, were we to exchange places. Perhaps in no particular are respectable persons, professing religion, more defective, than in the general tone of their behaviour towards their servants. They follow the conduct of the world too much in this respect. This subject deserves the attention of your readers; for apart from other considerations, without good, kind, and judicious masters and mistresses, there will never be affectionate, faithful, and useful servants.

INTERESTING SUGGESTIONS.

The following thoughts, from the last number of "Conversations of Lafayette," deserve attention. We earnestly wish they may be put in practice, and especially that the counties mentioned by the author, may have the honour of being the first to exemplify them.

Suppose, for instance, that one of the upper counties of the states of Maryland or Virginia was to form an association of all the slave proprietors in said county, and to determine, by an act of grace,

that all the slaves should serve out a certain time for the *payment of their value*, and then be removed from the county forever, and the county be *forever after a free community*. My dear General, in a very few years what changes would recur in the *happy valley*, as if it had been touched by the magic wand of the fairy: every thing would become new, lands risen in value more than cent per

cent, agriculture, arts and sciences, civilization of men and manners, social intercourse, national pride, individual prosperity and happiness, emigrants would rush to this ‘*land of the free*;’ and all the virtues, all the charities, dwell with delight on the free-man’s home.

The county of Washington, in Maryland, possesses as good a soil and climate, and as great facilities to market, as the county of Lancaster, in Pennsylvania; and yet the value of lands in the first are to those of the last as silver is to gold. Suppose the slave labor of the one was to take place of the free labor of the other, would not the value be precisely reversed? Suppose an association of all the slave proprietors of the county of Washington was to take place,

and by general agreement, slavery was to cease and determine, say in *eighteen years*, and the county to become, ever thereafter, a *free county*,—how surely, how rapidly would these proprietors be repaid, many, many fold, by the enhanced value of their country, in all respects, and by their happy deliverance from a slave population.

This great, this noble experiment, might be tried. It is only necessary *that a community should will it*, and it may be done. To what vast and beneficial results would not the success of such an experiment lead. No legislative interference would be necessary. All the proprietors having determined to relinquish slave labor, and adopt free labor in its place, who shall gainsay them?”

From Golberry’s Travels.

OF THE GUM TRADE OF THE SENEgal.

Since the abolition of slavery and the slave trade, by the French in our colonies, the gum of the Senegal (so denominated by the merchants) has been one of the principal objects, and indeed the most valuable commodity which is here held forth to commercial speculation.

Gum is a concrete vegetable juice, which oozes from clefts in the bark of certain trees, either naturally or by incision, and which afterwards coagulates.

This substance is employed in a number of trades; it is indispensable in almost every process of dying, and in the manufacture of printed cottons; it is used in silks, ribbons, lawns, gauzes, cambrics, and hats; it is also necessary in medical and confectionary preparations; the painter and the gilder are compelled to use it, as well as many other trades, too numerous to mention. This matter, which to so many useful qualities, joins also the invaluable ad-

vantage of being a wholesome and substantial nutriment, was formerly brought from Arabia to Marseilles by way of Egypt.

When the Europeans began to frequent Arguin, Portendick, and the Senegal, the Moors doubtless offered to them their gum; but at that period the gum of Arabia was the only one in request, and it was not till the commencement of the seventeenth century, that the Dutch introduced that of the Senegal into Europe.

When the French became masters of this river, and of the harbours of Arguin and Portendick, they were not long in discovering, that in the meridianal parts of the great desert of Zaara, near the Senegal, amidst sandy and uncultivated countries, there existed three considerable forests of gum trees. They immediately caused the places where the forests were found to be reconnoitered, and even the forests themselves to be attentively examined. They hence observed, that the distance between them and the northern bank of the river, and the harbours of Arguin and Portendick, were sufficiently near to admit of this commodity being conveniently transported thither; the gum was procured, and experiments made, which sufficiently proved, that it might rank with the best gums of Arabia; the French then trafficked in this merchandise, and brought it into repute.

Towards the close of the last century, the merchants of Bordeaux and Nantz made some new comparative experiments on the gum of the Senegal, and it was decided, that it was far superior to all gums brought from the East, even that of Arabia; that it was more mucilaginous and adhesive; and that in many arts, trades, and various operations, its essential qualities were so great, as to render it incapable of being supplanted by any other, and consequently it soon became possessed of an exclusive preference.

These experiments were made public; they stamped a value on the gum collected by the Moors of Zaara, and sold by our merchants of the Senegal; it became celebrated, and for these last thirty years has been in general request.

It was nearly about the same period, that a sort of taste, and even luxury, began to spread itself in all ranks of society; the manufactures of silks, gauses, lawns, and printed cottons, became more numerous; in all of these gum was principally used; the exportation of this substance became considerable, and at the present moment it is one of the most important articles of commerce.

It will be seen that the government of the Senegal may export into Europe near two million pounds of this merchandise; to collect this, and convey it into France, would require a large

capital, vessels, sailors, and other seafaring people. This quantity of gum, at the average price of thirty-five sols per pound, will produce a sale of three millions five hundred thousand livres, and a profit of near three millions.

We should not therefore neglect such an important branch of commerce; it was, however, sold in 1783, to a company whose least vice was that of being unenlightened. This invaluable branch of a lucrative commerce withered away, and perished, in the unskillful hands of those who possessed it; and the English, who unceasingly enrich themselves by our negligence, found means, though excluded from the Senegal, to procure for a length of time, by Arguin and Portendick, almost as much gum as we did from our factories in the river; and from 1787, until the period of the revolution, they had even monopolized nearly the whole of this merchandise, which, however, the most simple measures might have directed into our hands.

The public weal, which will not permit these errors and defects to be concealed, has induced me to discuss them, and to enter into those details, which are naturally allied with the history of a commerce necessary to be known in all its extent.

I shall not here relate all the circumstances which it has produced; it has excited the avarice of

all the commercial nations of Europe, many of which have at different periods established themselves at Arguin and Portendick, in the hope of attracting thither the gum trade.

All these successive establishments have cost considerable sums of money; they have also had but a short existence, and but indifferent success, because all the inconveniences of a difficult and dangerous coast, a security, which the perfidy of the Moors incessantly renders equivocal and precarious, and the hazards of war have at all times been found united, to crush these factories; and in addition to these may be added, that the natural road for the gum of Zaara is along the banks of the Senegal; whence the possessors of this river might always draw hither, even the whole of it, if their conduct were firm, politic, and reasonable.

The English, hitherto our masters in industry and commerce, were possessed of the Senegal during the whole time between 1760 and 1779. They well knew the advantage which the exclusive possession of this river gave them in trading for the gum; and from the moment they entered it, they forbade any of the ships, frequenting Arguin or Portendick, in order that there might be no diversion in the disposing of a merchandise, which ought naturally to take place at the factories of the Senegal.

The tree which yields the gum, known in commerce under the name of the gum of Senegal, belongs to the genus of *Acacias*, and is called by the Moors and negroes near the river, when it produces white gum, *Uereck*, and when it yields red gum, *Nebueb*.

These two species of *Acacia* gum-trees are the most numerous, and are abundantly propagated in the white and moving sands, which form the soil of the countries bordering on the sea from Cape Blanco of Barbary to Cape Verd, and in those which are situated to the North of the course of the Senegal, from Galam to the factory called the Desart.

Many other species of gum-trees are also to be found here; but the *Uereck* and *Nebueb* are not only the most valuable, and the most numerous, but three large forests are principally composed of them, and are known under the appellation of *Sahol*, *Al-Fatack*, and *El-Hiebar*, and which are situated at the meridional extremities of *Zaara*, or the great desart of Barbary, and nearly at an equal distance from the borders of the Senegal and the sea.

The *Uereck* is found in equal plenty in the environs of fort St. Louis of the Senegal, and on the southern banks of this river, as far as *Padhor*. I have seen it also in the islands of *Sorr* and *Thiong*, and in *Wood Island*; these trees

are not connected together, but scattered here and there.

The gum tree of the Senegal is not in general more than eighteen or twenty feet high, and about three feet in circumference; at least, such are, according to the Moors who sell us the gum, the trees which form the three forests of *Sahel*, *Al-Fatack*, and *El-Hiebar*. I have, however, seen gum trees twenty-five and twenty-eight feet high, in the isles of *Sorr* and *Thiong*; but the soil here is covered with a bed of vegetable earth, and the trees are very few in number.

In general also the gum tree is crooked, and has a very irregular, inelegant, and unpleasant appearance: in fact, nearly all these trees are, in the language of the forester, stunted, and the stocks of a year old resemble rather bushes and shrubs.

This effect is doubtless owing to the aridity and deleterious quality of the sandy soil in which they vegetate, but more particularly to the keenness and malignity of the east winds, which prevail here during the whole winter, and consequently prevent them from arriving at their full perfection.

The leaves of this tree are alternate and bifid, very small, and of a dry, dirty green; the branches are thorny from the part where the leaves project; the flowers are white and very short; the

trunk is full, hard, and dry, and the bark smooth, and of a dark green colour.

Those who wish for a more detailed information, relative to the gum trees of the Senegal, may consult the works of M. Adenson, of the Academy of Sciences, who resided in the Senegal upwards of fifty years in the capacity of a naturalist.

He has given a description of every species of gum tree which is to be found in the countries comprised between the twentieth and the fourteenth degree of north latitude, and from the borders of the Atlantic Ocean, to the eighth longitudinal degree of the island of Ferro.

He also brought with him to France, from the environs of the Senegal, forty species of *Acacia* gum trees, all of which furnished a greater or less quantity of gum.

The five species of gum trees, which this learned academician principally attended to, during his residence at the Senegal, were the red gum tree Nebueb, the red one of Gonake, and the white one of Suing, all of which he ranges in the class of true *Acacias*; he likewise observes, "that the white gum tree Uereck, and the white kind called Ded, ought to form another genus, the chief of which should be the gum tree of the Senegal, as its juice forms almost the only nourishment of the Moors,

during their tedious travels, in the vast deserts of Zaara."

It appears that the three forests already mentioned, and which furnish the gum we purchase from the Moors, are principally composed of the Uereck and Nebueb, the first of which produces the white gum and the second the red.

I shall now proceed to make some observations on the manner and time in which the Moors collect the gum, from the three forests, and the period when they encamp themselves on the right bank of the Senegal, for the purpose of selling to us this commodity.

It is well known, that the western countries of Africa, comprised between the tenth degree of north latitude, and the tropic of Cancer, and between the first and longitudinal degree east of the island of Ferro, do not receive the tropical rains till towards the beginning of July. This law of nature is almost invariable, and it seldom happens, that in the countries watered by the Senegal, that the rainy season begins much before the first of July, or that it is prolonged beyond the first days of November.

It is also pretty well known what are called rainy seasons, between the tropics; when this time commences, the waters of the heavens fall in torrents on the earth; the heat is humid and stifling; storms unceasingly suc-

ceed each other, and the rivers swell and overflow all the low lands, which surround them; all the shallows are quickly deluged, and the Senegal receives such a prodigious access of water, that its level is elevated upwards of twenty feet; its overflowings are extensive as those of the Nile in Egypt: its smooth and tranquil course becomes rapid and impetuous, and no vessel can any longer proceed up it but by means of towing; the waters of the sea, which during the preceding months, had entered, and given the river a brackish taste, as far as forty leagues from its mouth, can no longer enter, and fresh water may be procured even near the bar.

It may, I think, be confidently asserted, that the regions irrigated by the Senegal and the Gambia, receive during the rainy season a mass of water three times more considerable than the most humid countries in France absorb during a whole year.

When the lands have been abundantly saturated, by these heavy rains: when the waters begin to disappear, and when the sands begin to dry, which is towards the 15th of November, then also we may perceive oozing from the trunk, and principal branches of the gum trees, a gummy juice, which at first has no consistency, but trickles down the trees; at the end, however, of fifteen days this juice becomes inspissated, ad-

hering to the incision whence it issued, sometimes twisted in a vermicular form, but most commonly in round or oblong drops: these are white when proceeding from the white gum tree, and of a yellowish orange colour, bordering a little on the red, when proceeding from the red gum tree.

The drops are always transparent, and brilliant at the part where they are broken off; when they are held for a short time in the mouth, they possess all the clearness, transparency, lustre, and limpidity of the finest rock crystal.

These gummy exudations are entirely natural, and the Moors solicit them by no kind of artifice, or any sort of incision.

These precautions would indeed be superfluous, because the variations of the atmosphere in the season immediately succeeding that of the heavy rains, alone increases infinitely the clefts on the surface of the bark, and by means of these, which answers every purpose, the gums find a natural and easy passage.

Towards the 10th of November, the easterly winds begin to prevail, or rather those of the north-east. These winds are dry and blighting; they are burning two-thirds of the day, and cold during the night and morning.

This north-east wind (in the Senegal improperly called an easterly wind) passes over those im-

mense sandy plains, which border on the west of Egypt, and afterwards crosses the spacious desert of Zaara. This wind is what the Arabs and the Moors call *Samiel* or *Cimoon*, and which in other parts of Africa bears the name of *Harmatans*: its pestiferous and malignant qualities are well known.

This wind, before it reaches the banks of the Senegal, doubtless loses those dangerous qualities which it possesses in the desert; for in the countries bordering on the island of St. Louis, though it may be inconvenient from its keenness and activity, yet it never occasions any diseases; but on the contrary, the violent fevers which are produced by the bad season, generally cease when the north-east wind begins to prevail. It is, however, arid and devouring; it absorbs, so completely dissipates, and above all so suddenly the humidity of inanimate bodies, that they have not time to adapt themselves to the vacuum occasioned by this unexpected and rapid desiccation; hence the adhesion of the particles of these bodies is compelled to separate.

I have seen pieces of wainscot split suddenly with a considerable detonation, and glass goblets break in half; a walnut tree ruler, of four lines in thickness, split exactly in the middle, with a noise similar to a strong electric explosion.

From hence may easily be conceived, the effect which these arid and piercing winds must have on the bark of the gum trees, which is naturally slender and smooth; consequently the apertures are very numerous, and the gum exudes from all parts in profusion.

The drops are in general about the size of a small partridge's egg; there are also, occasionally, some both larger and smaller; I had one, which was five inches and a half long, by a medial breadth of four inches: these variations are however very rare.

If the gum of the Senegal did not possess an essential tenacious quality, the keenness and rapidity of the east wind would infallibly detach the half formed drops from the trees, which would then be blown along by the wind, and covered with sand; hence the produce would be less pure, less valuable, and more difficult to collect: this, however, never happens, for the drops adhere firmly to the bark, near the apertures from whence they issued.

On the other side, if the easterly wind did not increase the number of incisions, and thus open an infinity of passages, by which the gum might transpire, the drops would become more scarce, and at the same time proportionably large; hence their weight would overcome their tenacity; they would fall to the earth, and be buried in the sand, which would

render the stowage of them in the holds of the gum ships not only more difficult, but also more bulky.

Thus, whoever attentively observes, will every where perceive, that He, who has created nature, and incessantly conducts her operations, has ordained every thing for the best.

About the beginning of December, the three Moorish tribes quit those habitations which they have formed, in the vast solitudes of Zaara, and where they have collected their families, their flocks, their camels, and their wealth, and each tribe begins his march towards their respective forests of gum trees.

The harvest continues about six weeks, and when the gum, thus collected, is properly formed, and every thing in readiness, they prepare to strike their tents and proceed to the banks of the Senegal. They load the gum on camels and oxen; the ordinary burthen of a camel is from four to five hundred pounds, while that of an ox, is generally about a hundred and fifty; the gum is put into immense leatheren sacks made of tanned ox hides.

The three forests of Sahel, Al-Fatack, and El-Hiebar, furnish yearly a constant produce of at least twelve hundred thousand pounds of gum, and if no part of this be directed into any other channel, this branch of commerce would alone render our factories

very important; but if I am not mistaken, it might be augmented still farther.

The qualities of this gum are not confined solely to their utility in manufactures, for it is also a very substantial and wholesome nutriment.

When the Moors quit their oases, and encamp themselves round the gum forests of Zaara, the middling and lower classes of these savages, subsist almost entirely on this gum, during the whole of the harvest, their march to the banks of the Senegal, while the traffick is carrying on, and until their return to their principal residences; and experience has proved, that six ounces of this substance is sufficient to support one man for four-and-twenty hours.

The most temperate and indigent among them, nourish themselves by letting it simply melt in their mouth, while others dissolve it in milk. They also make with this substance combined with the juice or gravy of the flesh of camels, oxen, and even of horses, a large kind of lozenge, which will keep without being spoiled for upwards of a year.

The gum of the Senegal possesses also pectoral qualities. I knew, in the river of Gambia, a young Englishman about five-and-twenty years of age, who cured himself of a violent and frequent spitting of blood, by taking daily, no other nourishment than four

ounces of this gum dissolved in milk ; after having observed this regimen for three months, he was perfectly cured.

The Moorish women and nesses of this part of Africa, use also this substance, with great effect, for certain disorders peculiar to the sex ; and the Moors make preparations of gum mixed with mill-dust, or Indian corn, and use it in certain circumstances, to

nourish their horses and camels.

I have no doubt, but that on some occasions, this gum might be prepared, with the juice of meat, and other substances, so as to make those kind of lozenges, which are called in England portable soup, and which forms an excellent article of subsistence, for any isolated place or fort, exposed to a long siege.

(From the New-York Observer.)

OUR COLOURED POPULATION.

While in company with a friend a few days since, the conversation turned upon the degraded state of our coloured population. "But I do not wonder at it," said my friend ; "I should, in the same circumstances, do as these people do. They have no opportunity or encouragement to rise in society." And is it so, I thought to myself, on retiring from the place, that a citizen of so much enterprise and respectability, would not, in his own estimation, be proof against the demoralizing and debasing influence of the circumstances which press upon our coloured population ! A few moments' reflection told me it might be so. The characters of men for active industry, enterprise, and external morality, to say the least, depend very much upon the circumstances in which they are pla-

ced. Among the causes which operate most powerfully on the character, is early encouragement. The child who is taught to expect and attempt great things, is likely to imbibe a generous spirit of enterprise. The rod, and censure of every kind, have their use in correcting positive faults ; but neither is, in general, successfully employed to elicit and kindle the sparks of genius. No youth, it is presumed, was ever flogged into a poet or an elegant scholar, or the love of any useful art or business. The terror of the rod may have directed his attention from the rogueries and indulgences which stood in the way of his improvement ; but it is the encouragement of guardians and patrons, the hope of attaining to some degree of excellence or measure of prosperity, which develope

genius and make the man. Now I ask, what are the prospects and the hopes which the coloured parent can place before his rising offspring, as motives, to aim at an elevated standing in society? Can he promise them any kind of honorable employment, to which their genius may happen to be suited? Can he introduce them early to a circle of friends, whose congenial minds and pursuits, shall operate as a stimulus upon their industry? Can he point to the successful merchant, or scholar, or physician, or statesman, and say, you have a prospect of

rising, with equal industry and merit, to a level with these? Alas! he is obliged to consign them over to the fate of his unhappy race. They must be hewers of wood and drawers of water. Do what they will, there is but this one prospect before them. Should the reader ask, "What then can be done?" I am not prepared to give a definite answer in the present communication. Something ought indeed to be done, to meliorate the condition of these depressed children of Africa:—and I trust it will be done.

INTERESTING FACTS.

The Colonial Agent, Mr. Ashmun, has lately concluded negotiations with several African chiefs, for the purchase of additional territory. And a large and fertile region between the Montserado and St. Paul's rivers, unlimited in its extent towards the interior, and well adapted to all purposes of agriculture, is now under the jurisdiction of the Society. The river St. Pauls is north nine miles from the Montserado, but so connected with it by Stockton creek as to be visited by boats from Monrovia at all seasons, in the course of two hours. The width of this river is

about half a mile, and the depth at the mouth quite across (varying but little) from three to four fathoms. The banks, for many miles, are elevated above its level from twenty to thirty feet, the country champaign, free from stones, formerly covered with villages, but now desolated by the slave trade. A spot has been laid off on the St. Pauls for a settlement, and is, before this, believed to be occupied by enterprising settlers from Virginia. Of the progress and result of the negotiations by which this fine tract has been ceded to the Society, we intend in future to give a more detailed account.

The Rev. John D. Paxton, a Presbyterian Clergyman of Prince Edward county, has, within a few days, generously emancipated a whole family of slaves, eleven in number, and accompanied them to Norfolk, that he might secure to them a passage on board the Society's vessel, to Liberia. This family consists of a mother and ten children. The latter were unwilling to leave their aged and venerable mother, who in her advanced life preferred to remain in the family of her master, to which she was sincerely attached. She however consented to accompany her children, saying that it would promote their prosperity, and for this she could make the sacrifice. A friend of Mr. Paxton's observes, "these slaves constituted the greatest part of his fortune." Another expresses a sentiment to which every benevolent heart will respond, "This is an act that needs no comment, but may most properly be left to proclaim its own praise."

Manumissions are now frequent, and the spirit which prompts to them is certainly becoming widely diffused. Mr. Dickinson of Baltimore has liberated a most valuable slave, upon condition that he shall emigrate to Africa. Another gentleman, now residing in Baltimore, but in possession of a large estate near Norfolk, Virginia, offers to eman-

cipate all his slaves, amounting to one hundred, when the Society can transfer them to the colony. The Roman Catholic Christians in Maryland are, we understand, beginning to feel a deep interest in the objects of our Institution; and some individuals of high respectability among them, have already resolved to send their servants to the colony. One of these has twenty slaves, which it is his intention to send to Liberia.

The Colonization Society has received a very gratifying letter from the respectable society of Friends, in North Carolina. This denomination, for their early and persevering exertions in behalf of the people of colour, have acquired a distinguished and bright renown. Their honours will never fade while mankind respect the most humane and noble actions. The following letter merits publication:

JAN. 2, 1826.

To the next annual meeting of the American Colonization Society, to be held in the city of Washington.

At a meeting appointed by the Yearly Meeting of the society of Friends in North Carolina, to attend to its business in its recess:

Having the subject of colonizing the free people of colour under consideration; it was agreed and directed to be forwarded: That we approve the object of the Colonization Society in establish-

ing and supporting a colony on the coast of Africa, so far as we can consistently with our pacific principles, and have continued so to do ever since we petitioned to Congress for colonization.

We, the Committee appointed by said meeting to transmit the foregoing to you, hereby forward the same, to show our hearty approbation of your benevolent object, and prayers for your success.

RICHARD MENDENHALL,
PHINEAS NIXON, Jun'r.
ZIMMI STEWART,

The Brig Vine sailed from Boston for the colony on the fourth instant, with nearly forty emigrants. Eighteen of these emigrants were, at their own request, a few days previous to their departure, organized into a church; on which occasion the exercises were appropriate and highly interesting to a crowded audience. The citizens of Boston evinced towards this expedition remarkable liberality. At the monthly concert of prayer on the 2d inst. the condition of the African colony was stated to the meeting; the importance of a printing establishment for the settlement was mentioned; a subscription was commenced on the spot, which shortly amounted to \$ 471, besides a font of valuable type worth \$ 110 96. \$ 10 were added on the following morning, making a total of \$ 591 96. A press had been previously given. A committee was appoint-

ed to obtain additional type; and a font of great primer, a font of pica, and a font of brevier, were immediately purchased; also, paper to the value of \$ 120, ink, \$ 38 42, a variety of office furniture, and indeed, every thing necessary to form an establishment for any of the most important purposes of the art. A printer, Mr. Charles L. Force, was engaged, to whom was advanced a salary for one year, of \$ 416. He is a thorough workman, and engages to instruct one or two Africans to conduct the press. A good bell (worth \$ 50) for the Lancasterian school, was put on board the vessel, also two sets of patent scales, \$ 92, two sets of blacksmith's tools, \$ 125, a pair of globes, \$ 20, agricultural implements, nails, and such a quantity of clothing, provisions, and books, as to absolutely fill the vessel. On the fourth inst. the brig took her departure, conveying, in addition to the colonists and the printer just mentioned, the Rev. Calvin Holton, a missionary, Dr. Hunt, a respectable physician, and the Society's agent, Mr. Session, the last of whom, is expected to return after remaining a few days at the colony.

A benevolent Society at New Market, Frederick county, Maryland, has resolved to appropriate a certain portion of its funds, to aid the emigration of free coloured persons in that place, to Af-

rica or Hayti. The members, to the number of eighteen, have agreed to advance each one dollar to any man of the class just mentioned, who may engage to take his departure. The free persons

of colour in the place, amount in number to fifty, and of course, should they determine to emigrate, the sum of 972 dollars will be raised for their assistance and benefit.

HYMN

FOR THE ANNIVERSARY OF THE NORFOLK COLONIZATION SOCIETY

THERE is a land for ages past

O'erlook'd by God above;

(For so it seem'd) but now at last

Remember'd in his love.

O! she hath drunk the wine of woe

And of astonishment!

But all her tears shall cease to flow,

And all her chains be rent.

For, "Go, ye ransom'd slaves," He cries,

"Across the swelling sea;

Go, seek again your sunny skies,

Where ye shall flourish free.

And ye shall teach your rudest race

All good and gentle arts,

And that true gospel of my grace

That healeth human hearts.

And I will plant you on the shore,

And lead you thro' the land,

And will enlarge you more and more,

And help you with my hand.

And I, who am the KING OF KINGS,

Will cover you in peace,

Ev'n as an Eagle, with my wings,

Protecting your increase.

And men shall wonder to behold

The things that I will do,

Beyond what'er I did of old,

To raise and comfort you."

ALMIGHTY GOD! we hear thy voice,

And welcome thy decree:

And thou, poor Africa, rejoice!

And we'll rejoice with thee.

NOTICES.

Another donation of thirty dollars, has been forwarded by the Female Liberian Society of Essex county, Virginia. This makes an amount of one hundred and seventy dollars, in little more than six months! An example of liberality worthy of imitation.

A most interesting letter, highly approving of the measures of the Colonization Society, has just been received from the Rev. Theophilus Blumhardt, superintendent of the Missionary College at Basle, Switzerland. It shall appear in the next number.



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